The Review.

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THE DANGERS OF CREMATION.

We have repeatedly pointed out the dangers incident to cremation. The British government has now attempted to neutralize these dangers by a series of exceedingly minute and specific regulations.

They provide that every crematorium must have the authority of the Home Secretary, and that no body shall be burned against the expressed wish of its original possessor. Moreover, no body may be burned before registration of death, except on a coroner's certificate, or without official application for a permit on the part of executors or relatives after filing the requisite statutory declarations. Further, no cremation is to be permitted unless (a) certificates be given by a registered medical practitioner who can certify definitely as to the cause of death, and by a medical referee; (b) unless a post-mortem examination has been made by a medical practitioner, expert in pathology, appointed by the cremation authority, or, in a case of emergency, by the medical referee appointed by such authority; or (c) unless an inquest has been held. The written authority of the medical referee, who must be a medical practitioner of not less than five years' standing, must also be produced.

Attention has been directed to the whole matter by the recent trial and execution of a publican who poisoned at least three women. He could not have been convicted if the bodies of his victims had not been forthcoming.

These new regulations are expressly framed to meet the objections of those persons who fear that this method of disposal of the dead will help the concealment of crime, especially that of the poisoner.

It remains to be seen if the English government will succeed in carrying them out.

In our own land of laxity and official corruption, it is to be

feared, the most stringent regulations with regard to cremation would not have the desired effect; but they might deter many from disposing of their dead by cremation, since the average person dreads post-mortems and inquests.

As the practice is spreading, our authorities ought at least to follow the example of Great Britain in making an attempt to minimize the dangers of cremation.

THE "INDEPENDENT" AND THE CATHOLIC SCHOOL QUESTION.

The *Independent* (No. 2836) says:

"The rebuke of the Vatican to the Bishop of Trèves, who refused absolution to parents sending their children to the German public schools, is quite in line with the ecclesiastical rule here. Priests here may use all their persuasive power to put the children in the parish schools, but those who send them to the public schools must not be put under ecclesiastical disabilities."

This statement, like nearly every other one which the *Independent* has ever made in regard to Catholic matters, is false.

1. The Bishop of Treves did *not* "refuse absolution to parents sending their children to the German public schools;" there was question only of two institutions, the only undenominational (which means Protestant) ones in the Diocese, forced upon the Catholic people in the Culturkampf: a training-school for lady teachers and a high-school for girls.

2. The Bishop of Treves was *not* rebuked by the Vatican for his stand in this matter. He simply revoked his order at the suggestion of the Pope, after the government had promised to remedy matters.

3. There is a decree (196) of the III. Plenary Council of Baltimore which says: "We not only admonish Catholic parents with paternal love, but we *command them with all the authority which we possess*, to give their children.....a truly Christian and Catholic education and to defend them throughout their youth from the dangers of a merely secular education; they must, therefore, send them to parochial or other truly Catholic schools; unless the bishop in a particular case give them permission to do otherwise." In a number of dioceses this decree is enforced by episcopal mandate prohibiting the clergy to give absolution to such parents as, without grave cause, insist on sending their children to the godless State schools.

A NEW HISTORY OF THE SOCIETY OF JESUS.

Within the last decades, historical research has received more attention, perhaps, than ever before, also among Catholics. Nor are the exertions of Catholic writers barren of great results; the names of Janssen and Pastor alone suffice to prove that Catholic scholarship has produced some of the most important historical works of the nineteenth century.

Naturally Catholic historians cultivate preferably those periods which, for centuries, have been most misrepresented: the latter part of the Middle Ages and the Reformation period. Another important chapter is the history of the religious orders. Every student of ecclesiastical history knows what part they played in the propagation and preservation of the faith and in the regeneration of moral and religious life in times of degeneracy. There exist many histories of the different religious orders, but none that come up to the requirements of modern historical research and satisfy the critical demands of our age. As the history of the Middle Ages, of the papacy, the Reformation and counter-Reformation have been, or are being written at present, more directly from the original sources, so it is necessary to re-write the histories of the religious orders. It is necessary to sift carefully the vast material which, in the course of the last century, has been amassed in monographs or in new editions of valuable documents. In many cases it will also be an indispensable task critically to separate true and well-attested facts from legendary accretions to the lives of the great founders of religious orders.

The Jesuits have just begun the publication of such a history. For many years most important documents have been published by Jesuits in different countries. The German Fathers Pachtler, Duhr, and Braunsberger have edited a great amount of historical material about the labors of the Jesuits in Germany. Most active in this regard were the Spanish Jesuits. During the last twenty years they published the letters of St. Ignatius (Cartas de San Ignacio, 6 volumes), important documents concerning St. Francis Xavier, the correspondence of Nadal and other distinguished Jesuits of the early period of the Society. The huge collection Monumenta Historica Societatis Jesu, published in Madrid in monthly instalments, has at present reached the number 112, each fascicle containing 160 pages. This collection is a most valuable source for the history of the religious, educational, and social conditions of the sixteenth century; but above all, these publications of ancient documents are, as it were, the stones for a history of the Society on a larger scale and in full accord with the requirements of modern criticism.

As is well known, the Society of Jesus is divided into provinces, which, according to tongue or other close connections, form so-called assistancies. They are five: Spain with Portugal, Italy, France, Germany, (with Austria, Galicia, Belgium, and Holland), England with North America. The history of the Society is to be written according to these assistancies, the Jesuits evidently believing, and correctly so, that specialization is necessary now-a-days, and that it would be almost impossible for one man to attempt to write a history of the whole Society, as Sacchini, Jouvancy, and other Jesuits did in former centuries. Naturally, the beginning must be made with Spain, as the founder of the Society and most of his early companions were Spaniards. The first volume of the history of the Spanish assistancy, by Father Antony Astrain, appeared a few months ago. This volume is practically a new and critical life of St. Ignatius.*)

Space does not permit us to enter on a detailed description of this interesting and instructive volume; we wish to dwell only on a few points which present new material or treat of questions that have frequently been discussed. It has often been stated that a man like Ignatius could never have written such a marvelous work as the Constitutions of the Society. Some writers maintained that Lainez, the second General of the Society, was the real author of the Constitutions. This has often before been refuted, but in the present work it is shown once more in the clearest possible manner that Ignatius is the sole author of the Constitutions, and that, while writing them, he did not avail himself of the rules of any other religious order. This also explains the many departures from all older religious orders introduced by Ignatius, v. g., the absence of the choir and of a distinct religious habit. Ignatius absolutely refused anything in dress and outward appearance that differed from "the customs of good secular priests." On p. 225 a document is given, according to which the Saint did not even wish the appellations "Father" or "Brother" to be employed with reference to members of the Society; he wanted the Christian or the family name to be used without any additional title. Only towards the end of his life did he allow such titles, and after the death of the founder this became the custom, as in all other religious orders. On the same page it is stated that Ignatius, for the same reason, never wore the rosary in his cincture, in spite of his great devotion to the Blessed Virgin. Consequently those painters who represent the

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*) *Historia de la Compañia de Jesús en la Asistencia de España*, por el P. Antonio Astrain, S. J. Tomo 1, *San Ignacio de Loyola*, 1540-1556. Madrid, 1902.

Saint with the rosary in his cincture, have been guilty of an artistic license which is contrary to historic truth.

The life of St. Ignatius foreshadowed in many points the history of the Order, particularly the persecutions on the part of some and the enthusiastic admiration on the part of others. Even Catholics who did not grasp the real aim and character of the new order, as Melchior Cano, the famous theologian, were bitterly opposed to the Society. It is also well known that Ignatius had to suffer much from the Spanish Inquisition. On the other hand such famous Saints, or saintly persons, as the Augustinian St. Thomas of Villanova, the Dominicans St. Louis de Beltram and Louis of Granada, Blessed John de Ribera, Blessed John of Avila, St. Teresa, and others, were enthusiastic in their admiration of St. Ignatius and of his Constitutions. The same diversity of opinion has continued throughout the history of the Society.

The establishment of the early colleges of the Society in Spain is also related in this volume. Special interest attaches to the college of Gandia, founded by St. Francis Borgia, later on General of the Society. The genealogical table on page 280 may not be uninteresting to our readers. It reads thus: Rodrigo de Borgia (Alexander VI.)—his son Juan, second Duke of Gandia—his son Juan, third Duke of Gandia—his son Saint Francis Borgia.

Father Astrain observes that the name Borgia calls forth quite different impressions and mental associations in Spain than outside that country. In Spain it is pronounced with religious veneration, as reminding, above all, of the great Saint with whose descendants, even at this date, the principal aristocratic families in Spain claim relationship, whereas outside of Spain it is associated chiefly with Alexander VI. and his next descendants, and consequently with the worst features ("las mayores ignominias") of the false Renaissance. We may add another reflection: Holy Writ says that God "visits the iniquity of the fathers upon their children unto the third and fourth generation" (Deut. 5, 9). But here we see a Christian hero of the third generation voluntarily taking it upon himself to atone for the sins of his ancestors. For, as a distinguished Jesuit of our own days has said, the almost frightful penitential severities of St. Francis Borgia seem to have been undertaken to atone for the crimes of his family.

It may, at first blush, appear to the reader that a Jesuit, writing the history of his own order, can not be sufficiently impartial. However, to judge from the present volume, such apprehensions are unfounded. The author has carefully examined the historical documents and rejected whatever is not borne out

by solid historical testimony, even where some cherished traditions about St. Ignatius had to be sacrificed. Thus the author considers some miraculous incidents related about Ignatius in most biographies, as later legendary accretions. Of course, Fr. Astrain is not a rationalist who denies the supernatural element in the life of the Saint, but he is a conscientious historian and critic. He accepts only such miraculous incidents as are based upon trustworthy documents. He practically rejects some apparitions which figure in nearly all the lives of St. Ignatius, namely the apparition of St. Peter in the castle of Loyola, and the apparition of the Blessed Virgin to Ignatius while he wrote the Spiritual Exercises. Father Astrain says in regard to the first (p. 22.): "This apparition is not sufficiently proved by documents. Neither Lainez, nor Nadal, nor Polanco (Ignatius' secretary), nor Camara, say a word about it. The omission by Lainez is not very strange, as in his relations he omits also other important things. However, the silence of the three other witnesses is not easily explained. They all speak of the devotion of St. Ignatius to St. Peter and expressly say that he was cured through the intercession of the Apostle. It is incredible that, while speaking of this fact, they should have left out the apparition if Ignatius had ever mentioned it." Father Astrain then shows that the tradition probably originated from an ambiguous expression used by Ribadeneira. This writer says: "It is not certain that St. Peter appeared to Ignatius, but it is conjectured or piously believed." This timid assertion of Ribadeneira is the only source for the story of the apparition; but, as the three earlier witnesses are silent, Ribadeneira's statement is of little historical value. Father Astrain therefore concludes: "*Salvo meliore judicio*, I think we must either not admit the apparition of St. Peter, or, at least, express it with that doubt with which Ribadeneira relates it."

The other tradition concerns the apparition of the Blessed Virgin, when St. Ignatius was writing the Spiritual Exercises. This wonderful book contains so much heavenly wisdom that it is almost evident that the soldier of Pampeluna, unlearned as he was at the time of the composition of this book, could not have written it without some special grace and illumination from above. This is also the opinion of the early companions of the Saint. Considering the mental attitude of former ages towards such phenomena, it is to be expected that in the minds of some pious persons this divine assistance should gradually take the shape of an apparition. In fact, the tradition sprang up that the Blessed Virgin had appeared to Ignatius at the time he wrote the Exercises. A famous picture represents the Saint writing, the Blessed Virgin being visible in the air and appearing to dictate

the Exercises. This picture, painted in the seventeenth century, naturally contributed much to spread the belief in the apparition. But the historian has to ask: On what authority are we to accept the story? Father Astrain says: "For almost a century after the conversion of St. Ignatius there is not a single document that proves a special aid of the Blessed Virgin in the writing of the Exercises. Lainez, Nadal, Camara, Polanco, Ribadeneira, know nothing of it; nor do the historians of the Society that follow, as Orlandini and Maffei; nor does any other document of the sixteenth century, in reference to the origin of the Exercises, contain any trace of a special intervention of Mary in their composition. The first mention of it is made in de Ponte's Life of Father Balthasar Alvarez, written in 1615. But the statement of this writer is not based on any historical document, but on the assertion of a pious person whose name is not given in the passage (it is Maria da Escobar), who is said to have received it in a revelation from the Archangel Gabriel. Now, what have we to think of it? We can not deny the intrinsic probability, that is all; but so far, there exists no historical evidence for it. Consequently it can not be said to be a historical fact." (Astrain, p. 161). In view of these conclusions it is to be regretted that in one of the latest lives of St. Ignatius, by Father van Nieuwenhoff, S. J., the story of the apparition of the Blessed Virgin is stated as an indubitable fact. "According to his own (St. Ignatius') words, the book of the Exercises, as far as it was written at Manresa, was often literally dictated to him by the Blessed Virgin." (Leben des heiligen Ignatius, 1901, vol. I, pp. 88 sq.) This assertion is chiefly based on a manuscript history of the College of Barcelona, but Father Astrain shows that the whole story, as related there—St. Ignatius is said to have told the apparition to some Spanish layman—can not be taken seriously, but is refuted by its own improbability and contradicted by the whole line of conduct followed by St. Ignatius with reference to heavenly favors. (p. 121).

These few specimens may suffice to prove that the new history is written in a truly critical and historical spirit. Love for the Society and its holy Founder has not prevented this son of Saint Ignatius from being a careful and critical scholar. The greatness of the saints does not consist in miracles—some of the greatest of them have wrought no miracles during their whole life—nor in apparitions, but in their heroic sanctity and their labors for the glory of God.

Here we may be allowed to add a few instructive remarks on the writing of lives of the Saints. They were made but a short time ago by a well-known writer of ascetical works, P. Meschler, S. J. In an article: "Reflections on the Composition

of the Lives of the Saints," (*Stimmen aus Maria-Laach*, No. 2, 1903), this distinguished Jesuit says among other things: "The lives of the Saints are historical works, which deal with facts, not with fiction and conjectures. Their object is the edification of the faithful. But how can this be accomplished without truth? The slightest deviation from historical truth is all the more fatal here, as any error would bear upon the religious life. How can untruth be the foundation and basis of what is good? What is doubtful must be represented as doubtful, what is probable and certain, must be stated as such. It is not enough to relate what others have narrated; it is necessary to show the value of the source from which the narrative is derived. In other words, it is necessary to exercise sound criticism, at least not to overlook it, but to take into account its established results.... There is a danger for historical truth in the foolish passion for dressing out the Saints with all sort or extraordinary happenings, miracles, apparitions and other phenomena of the mystical order. These things need not and should not be suppressed, because they are of the supernatural order; yet they belong to the accidentals of Christian life.....But what about the legends? In the strict sense of the word, legends are traditions and narrations of the deeds of the Saints, current among the people or preserved in writings, which, however, are not sufficiently attested by historical evidence. For this very reason, they do not, strictly speaking, belong to the lives of the Saints, which are history and truth. Legends are poetry and should not be presented as historical truth....But must the legends be left out altogether? By no means. Whatever is true and good in them should be preserved; the legends are the lovely flowers that are twined around the pictures of our Saints. But it is an indispensable requisite honestly to separate poetry from history, and to call each by its right name."

The new history of which we have spoken, and the principles laid down by the distinguished writer referred to in the last paragraph, may serve as a lesson to all those Catholics who still seem to think that modern historical criticism, even as practisedby approved Catholic writers, contains an element of disloyalty to Catholic principles, or at least a shocking irreverence towards the saints so dear to the Catholic heart. There is nothing of the kind to be feared. A burning zeal for historical truth can well be united with fervent loyalty to all that is truly Catholic, and especially with tender devotion to the dear saints. After all, is not truth, in every line, in every regard, and in every sense of the word, one of the essential characteristics of our Holy Church? She is "the house of God, which is the church of the living God, the pillar

and ground of the truth." (1. Timothy 3, 15). For this reason, the new critical history of the Society of Jesus and all similar works must be hailed as evident tokens of the truth-loving spirit of the Church and her children. All those who are acquainted with the Spanish language may profitably take up Fr. Astrain's book and study it; and we may confidently say that, if the whole work is carried out in the same spirit and with the same sober criticism which distinguishes the first volume, it will be a most valuable addition to historical literature and a brilliant specimen of Catholic scholarship.

OUR NATIONAL DISGRACE.

The N. Y. *Evening Post* of April 16th had the following timely remarks:

"Under the caption, 'Innocent Negro Lynched,' we read this morning that the poor black man who was killed and burned at Shreveport, La., for the murder of Miss Alice Matthews, was as guiltless as a babe unborn. This is the 'unerring justice' of Judge Lynch, of which we hear so much! Yet the news should astonish no one. It is in a sense not 'news' at all, for this wronging of the innocent goes on all the time. When the blood of the mob is up, it seeks merely the victim, never the proof. Its contempt for law and order had a fresh illustration in yesterday's horror at Joplin, Mo. Here the crowd hanged a negro while the Mayor and City Attorney pleaded for his life, and assured their fellow-citizens that justice would take its course. But the mob desired not justice, but license. It obtained the freedom of a desperado, who had assaulted a negro, thereby serving notice that the negro is fair game to any one. Charging the negro section, the crowd showed the moral and intellectual superiority of the white race by burning six or seven houses, firing others, breaking in windows and doors right and left. 'At 11:15 o'clock the whole city was in uproar,' the account concludes. What abuse of the colored race would have been heard if this saturnalia had been the work of black men! Would it not have proved that the entire negro race is beyond the pale of law, that it is bestial and blood-thirsty, and that it must be kept down by bloodletting, as Tillman recommends?"

It is indeed an everlasting shame. And must we not fear that the blood of the countless victims of lynching cries to Heaven for vengeance against this nation which prides itself upon being "most Christian"?

"THE NEW SAHARA."

From a paper on "The New Sahara," by Jean C. Bracq, in No. 2829 of the *Independent*, we cull a few highly interesting data:

A few years ago France and England made an agreement whereby the colonies of Algeria, Tunis, Senegal, French Guinea, the Ivory Coast, Dahomey and the Congo were united on their hinterland, through the Sahara, into a vast African France, territorially some fifteen times larger than the mother country. Some journalists maintained that the Sahara was worthless and by its climate and soil was unfit as a connecting link between these colonies.

Unimportant sections only of the Sahara had been visited by explorers, until *M.* Foureau recently crossed the Sûdan. His expedition consisted of from 1,200 to 1,300 camels, and 15 officers and civilians, while the escort numbered about 275.

M. Foureau has summed up his experiences and his observations in a large volume, entitled 'D'Alger au Congo par le Tchad.' From it and from articles in several magazines and newspapers we can now guage some of the results of this remarkable enterprise. From these data it would seem that the "limitless sea of sand" is a myth. The records and illustrations show us the predominance of high ground, many high ridges and plateaus, large quantities of quartz and granite rocks, impressive gorges and cañons. The point of the divide where some of the waters run toward the Mediterranean and some toward the Atlantic, has an altitude of about 4,000 feet. There are high plateaus where the temperature for some months of the year would be quite tolerable for European residents. The reader is astonished at the variety of vegetable life, which could be made to sustain many large flocks and thereby a much larger population. Numerous varieties of herbs constitute sufficient fodder for the camels which cross the Sahara in different directions. The date-palm grows in some parts without the least culture. Wood is spoken of very often as in sight, and there are parts where it is quite common. The fauna is not more deficient than the flora. Foureau mentions many animals which he saw and killed. Goats and sheep, enormous crows, bold vultures, flocks of pigeons, zebus and other animals are frequently reported. He speaks, once or twice, of game as abundant. Water is not so rare as commonly supposed. He speaks quite often of rains and of places where water is in sufficient quantities for all needs of beasts and men. In some parts it is abundant, in one place it is permanent and contains fish. The great need is wells, so protected that they will not gradually fill in.

We have also thought of the Sahara as an uninhabited territory,

yet there are numerous oases which are centers of a permanent population, and parts where it would not be difficult to find a pastoral population of 25 persons to the square mile. The total population is not far from two to three million. This region, generally considered trackless, has well established paths, over which travel many caravans. The greatest obstacles in the way of Saharan progress are not so much the barrenness of the soil, nor the inclement forces of nature, as men. The Arabs and Berbers, and chiefly those known under the name of Tuaregs, create a social state which makes progress impossible. The explorer has observed traces of coal and of iron, and believes that in some of the rocky parts will be found rich mines of some kind like the phosphates of Tunis, which are the gold mines of North Africa.

The two great desiderata for the Sahara are water and peace. The water is there, but it must be made easily available. The French have done much in the way of boring artesian wells in Algeria, resulting in the cultivation of large tracts of land hitherto untouched. Whole belts of such wells have been dug in the most southern zones occupied by French military posts.

The best way to put an end to the barbarism of the whole country is to build the Trans-Saharan Railroad. It would put an end to permanent local warfare and insecurity within a wide territorial sweep of its course. It would check the slave trade. It would make the rule and ascendency of such black Caligulas as Rahab and Behanzin, not to speak of fanatical Mahdis, impossible. It would bind the French colonies to the mother country, keep up an inland telegraph service of great importance, lessen the administration and military expenses as well as the danger to French colonists, and would transport much African produce. At Lake Tchad it would connect with the British Niger, the German Kamerûn, the Congo Free State, and, eventually, with still more Southern African parts.

"IOCA MONACHORUM."

Catechetical instruction in the Middle Ages frequently took on a humorous turn. A number of waggish questions and answers have been handed down to us under the title of "Ioca monachorum." We find some interesting particulars on this subject in Adolph Franz's recently published, absorbingly interesting work, 'Die Messe im deutschen Mittelalter. [Beiträge zur Geschichte der Liturgie und des religiösen Volkslebens' (Herder, 1902.)

This form of instruction, which was designed for the three-

fold purpose of examining the pupils as to their knowledge, sharpening their wits, and making catechism classes interesting, dates back, it appears, to the seventh century. We have a fair sample of it in the "Ioca monachorum" published from a Schlettstadt manuscript of the year 1093 by Bethmann and later, in a correcter recension, by Wölfflin-Troll. This edition contains eighty-six questions and answers, relating mostly to Bible history. We quote a few:

"Quid primum ex deo processit? Fiat lux."

"Quis est mortuus et non est natus? Adam."

Another booklet of the same kind, dating from the ninth century, and published by Willmanns from a manuscript found in Tegernsee, contains, among others, these pleasantries:

"Quot filios habuit ipse Adam? 30 filios et 30 filias excepto Kain et Abel."

"Quis dedit quod non habebat et non recipit quod dederat? Sanctus Iohannes baptismum et Eva lac."*)

Though he is not a monk, we are tempted to suspect our own renowned catechist Father Färber of borrowing some of the amusing "Räthselfragen" of his 'Katechetisches Allerlei, ein Find- und Fragebüchlein als Hilfsmittel für den katechetischen Unterricht' (Herder, 1901) from these ancient "ioca monachorum." We can imagine we see a kindly medieval mook wink behind such questions as these:

"On what day have all children their nameday? On Nov. 1st."

"Which good Christians can not receive ecclesiastical burial? The living."

"What is there in Heaven made by human hands? The five wounds of our Savior."

"When can holy water be blessed? Never; it is already blessed."

"Who was not born, yet died? Adam and Eve."

"How can you write Abraham without an a? Abraham without an a?"

"In what month do people usually pray the least? In February (28 days.)"

"Who was born, but did not die? Enoch, Elias, all of us."†)

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*) The questions and answers which were edited for the use of bishops in examining the clergy or candidates for the priesthood, also came to be called "ioca," ("Ioca episcopi ad sacerdotes"), but they lacked the broad humor of the "ioca monachorum." Franz gives a selection of them on page 343 of his learned work.

†) 'Katechetisches Allerlei,' p. 71. sq.

BOOK REVIEWS AND LITERARY NOTES.

The Young Christian Teacher Encouraged: or Objections to Teaching Answered. With an Introduction by the Right Rev. John L. Spalding, D. D., Bishop of Peoria, Ill. By B. C. G. St. Louis, B. Herder, 1903. Price $1.25.

This book takes up one after another the causes of discouragement and the trials which beset the path of the Christian teacher of youth, and shows how they may be set aside or overcome. It contains many valuable excerpts from spiritual and pedagogical writers, and is for the most part as suitable for the every-day Christian as it is for the disheartened teacher. The struggle against the spirit of the age and the blindness and indifference of parents, makes the Catholic teacher's task a hard one, and encouragement most needed and welcome.

Discourses on Priesthood with Panegyric of St. Patrick. By Rev. W. J. Madden. Edited with Additions by Rev. Ferreol Girardey, C. SS. R. St. Louis, Mo., 1903. B. Herder. Net 50 cts.

This little volume contains four discourses on the priesthood by Father Madden, two discourses on the "Vocation to the Priesthood" and on the "Celibacy of the Clergy" by Father Girardey, and a Panegyric of St. Patrick. Father Madden's discourses present in a pleasing style thoughts on the priesthood which form very practical and inspiring reading for priests and seminarists, and which may profitably be preached to the people. In particular the fourth discourse, "The Priest in Our Time," contains many beautiful reflections, which deserve to be pondered by all, especially by those who are so optimistic about the progress of the Church in this country. The panegyric on St. Patrick pictures the greatness of the Apostle of Ireland all the more convincingly, since it abstains from the one-sided exaggerations so frequently found in that kind of sermons. The same can not be said of Father Girardey's "Thoughts on the Celibacy of the Clergy." It is not free from exaggerations. The author's opinions may be quite correct, but we think his rhetoric, at times, carries him away. It is certainly misleading to say: "The priest *can not* be the husband of a wife;" married clergy "exercise the priesthood as *a mere trade;*" they are "*wholly* engrossed with the cares of their family, and these cares quench *all* ardor and zeal in them. They *know not* what it is to be *disinterested, mortified, or self-sacrificing.* They neither practice exalted virtue nor attain *any* eminence whatever." We italicize the expressions to which we object—there are more like them in the discourse. Setting aside the fact that the Church allows the clergy of Oriental rites to live in the married state, we

ask: Are there no married people who are zealous for the glory of God, disinterested and self-sacrificing? Have we not many saints in our calendar who practised the most heroic virtues in the married state? The celibacy of the clergy rests on such solid grounds that there is no need of defending it by any exaggerations. Nor are the author's expressions vindicated by the appeal to his words of St. Paul (1 Cor. 7, 32. 33): "He that is with a wife is solicitous for the things of the world," etc. No *obligation* or *necessity* of clerical celibacy can be deduced from this passage, but only—and this is quite sufficient—that clerical celibacy is most *proper* and *expedient.* As Father Knabenbauer says on this passage: The Apostle speaks of what happens *ordinarily*, without denying that married people can be holy both in soul and body. But it is easier to serve God exclusively in the virginal state, etc.

Why do we make so much of the inaccuracies referred to? Because they harm the Catholic cause. But two years ago the arch-rationalist Harnack asserted that the Catholic Church considered no one but the monk a true and perfect Christian, and rated all others, no matter how saintly, as "second-class" Christians. Every Catholic knows that this is a gross slander, as the Church has raised to her altars not only monks and nuns, popes, bishops, and priests, but men and women of all classes and conditions; kings and beggars, empresses and servant-girls, soldiers and peasants, married men and women. Expressions like those we have censured, are apt to be misunderstood and to furnish a pretext for misrepresenting Catholic dogma and Catholic practises. Let us be scrupulously correct in stating our doctrines. However, the few flaws contained in a portion of this book do not prevent us from heartily recommending it.

——Here is a clipping from a late issue (No. 23) of that sprightly and thoroughly Catholic Manitoba weekly, the *Northwest Review*, which well deserves reproduction:

"The charming Life of Mother Mary Baptist Russell, by her brother, Father Mathew Russell, S. J., incidentally gives the lie to the exaggerations and hypocrisy of the Prohibitionists. Arthur Russell, father of Lord Russell of Killowen, the greatest lawyer England has seen in a generation; of Rev. Mathew Russell, S. J., one of the brightest poets of the day; of Mother Mary Baptist, everlasting superior and pioneer of the Sisters of Mercy in California,—Arthur Russell, whose younger brother Charles became the celebrated President of Maynooth, to whom Newman confessed his indebtedness in the history of his conversion,—Arthur Russell, all of whose daughters became saintly nuns,—kept a brewery!"

MINOR TOPICS.

Municipal Insurance Against Enforced Idleness.

The Catholic city of Cologne has an insurance fund for workingmen who are forced tc be idle in winter. According to the report for 1902-3, of 1355 workmen insured (skilled, 1044, unskilled, 311), 89 had withdrawn before they were entitled to help. The weekly contributions amounted to 14,536 marks, of which 126 marks were returned to widows of deceased members or such as had become permanently unfit for work. Of the remaining 1266 insured, 993 claimed support. In all cases where work could be assigned them, it was done. Moreover, 26,000 marks were distributed in benefits. Some attempts to obtain benefits by fraud the managers resolved to prosecute before the courts.

Despite a deficit of 12,000 marks, which is paid by the municipality, the managers resolved to regulate the statutes of this insurance in such a way that every workman in the city may have a chance to insure within the stated time from April 1st to July 5th|against want of employment in the coming winter.

Evidently the authorities of Cologne are not animated by a miserly spirit.

The True Conception of Papal Infallibility.

The London *Tablet* thus enumerates the criteria by which an infallible judgment may be known:

"From the very nature of the question, three elements present themselves: first, the pope; secondly, the making; thirdly, the judgment. Hence three plain conditions—one on the part of each. On the part of the pope, it is required that he shall speak in his capacity as *supreme teacher* of all Christians. On the part of the making, it is required that it shall be an act of *doctrinal definition*. On the part of the judgment, it is required that it shall be a matter concerning *faith and morals*."

Here we have a true conception of the Catholic doctrine of papal infallibility, which all Catholic writers ought to be careful to observe.

Mr. E. L. Scharf, Professor of French and German literature at the Catholic University, Washington, D. C., requests us to correct the statement made in THE REVIEW, No. 14, that in one of his syndicate news letters he had claimed a Catholic majority in fourteen States of the Union, while in fact he only said that the Catholics in these States outnumbered all Protestant denominations combined. In proof of it he sends us his original letter and a diagram issued by the Census Bureau, purporting to show by sectors the strength of the various denominations. While we admit that he originally did not claim a Catholic majority in the States named, we can not admit, from his own materials furnished, the accuracy of the figures given in his statement. It is well known that the government did not ask any questions on religion when

the census was taken. Besides, Mr. Scharf's figures differ widely from those of the Catholic Directory. The official diagram shows but eleven States in which Catholics form a majority over the combined sects, yet according to his previous statement there are fourteen; Minnesota shows half, Connecticut a little less than half; and Michigan much less, yet in his report the Catholics there are credited with 53, 53, and 51% respectively.

Yet Mr. Scharf assures us that he never makes any statement in his news letters that can not be substantiated. We should be glad to learn where he found his figures and what authority he can bring forward to show them reliable.

The war upon the stage Irishman continues. The Catholic newspaper organs of our Irish brethren appear generally to favor the rotten-egg campaign. Only the Hartford *Catholic Transcript* (No. 45) ventures a word of mild protest: "It is wise not to take too seriously or to applaud too vociferously those who are bent upon driving from the boards the monkey-faced and green-bewhiskered caricature of the Irishman. If they were wisely in earnest in their enterprise they could protest just as effectively and with infinitely more dignity were they to remain at home and refuse to pay for seeing their countrymen held up to the ridicule of the vulgar."

We need hardly add that this is the sane and sober view.

Rev. Dr. P. A. Baart calls attention to the fact that the latest edition of the 'Ceremoniale Episcoporum,' in its instructions for the mass of Holy Thursday, contains a change which will prove acceptable to many priests:

"Permittitur in missa adhibere organa ad cantum comitandum et sustinendum."

The organ may, therefore, be used not only to the Gloria, but during the Credo, Sanctus, Agnus Dei, and the Proper; not, however, for voluntaries and such like.

A Rome despatch to the N. Y. *Herald*, dated April 9th, announced that the Pope has approved 'Ben-Hur.' This is not true. His Holiness has simply thanked Prof. Salvadori, the translator of the book into Italian, for the courtesy of a complimentary copy. Besides, if we are correctly informed, this Italian edition is not a full translation, but rather an adaptation of the original text after the manner of P. Bonaventure Hammer's well-known German version, which is entirely unobjectionable.

Why do certain Catholic newspapers (e. g. the *Catholic Telegraph*) persist in calling Mr. Peter F. Collier of New York "the well-known Catholic publisher"? What Catholic book has he ever published? And since when does *Collier's Weekly* rank among Catholic papers? Honor to whom honor is due; but if Mr. Collier deserves the title of Catholic publisher, we are utterly unaware of the fact.